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NOVEMBER 1956

Vol. 101, No. 9

 BIBLE
SOCIETY

Record



BIBLE DISTRIBUTION U.S.A.

Changes in Home Districts

Secretaries Dilworth and Smith Retire

On September 1, 1956 Rev. George G. Dilworth and Rev. Benjamin H. Smith retired, each being in his twenty-second year of service with the Society. Both are Methodists.

DR. DILWORTH was in charge of the Society's Atlantic District, with headquarters at Philadelphia, where he was also Secretary of the Pennsylvania Bible Society, founded in 1808—one of the constituent Societies forming the American Bible Society.

During his more than two decades of service Dr. Dilworth became the friend and helper of the churches and the people in one of the most complex and needy areas of the country, distributing during his time more than six million copies of the Scriptures in many languages in Pennsylvania, Delaware and New Jersey.

Probably the most dramatic and resourceful moment in Dr. Dilworth's career was the moment during World War II when his telephone rang and a woman spoke to him excitedly, telling him how her son, a Marine stationed on Guadalcanal, had written asking her to read identical passages from the New Testament each day, and how much closer she felt to him and to God through this practice. Seeing the limitless possibilities of extending this custom, Dr. Dilworth passed the idea to the Society's head-

quarters. Out of it has grown Worldwide Bible Reading from Thanksgiving to Christmas, whose fourteenth observance begins this month.

When Dr. Dilworth began with the Society in 1935 he was already a well-known religious leader in the Philadelphia area. He has been treasurer of the Philadelphia Conference of the Methodist Church for thirty-one years and will continue in this capacity. He is a trustee of both the Methodist Hospital and the Church's City Missionary Society there. For twenty-one years he conducted the Young People's Conference each July at Ocean Grove, New Jersey. For twenty-five years Dr. Dilworth has been a member of the Upper Darby (Pa.) School Board (lately its president). He will continue to be a very busy man.

Dr. Dilworth was succeeded on September 1 by Rev. Walter J. Lake, for the past six years in charge of the Society's Pittsburgh office. Mr. Lake has had wide experience in YMCA work and as a chaplain in the Navy during World War II. Prior to his coming to the Society Mr. Lake was a pastor in three New Jersey Baptist churches.



Secretary George Dilworth (left) greeting the Rev. Walter J. Lake



Sec. Benjamin Smith (left) welcoming the Rev. T. Newton Wise

WHEN BENJAMIN H. SMITH took up his duties on December 1, 1934 the Southern District to which he was appointed had just been formed, including the States of Georgia, Alabama, Mississippi, Tennessee, South Carolina and Florida. During his first full year 170,321 books went out from the new Atlanta office. In 1953 the annual circulation in the six states reached the unprecedented figure of 1,534,285 Scripture volumes. Working in close cooperation with ministers, missionaries and institutional chaplains and through the enlistment and training of large corps of devoted distributors, more than 15,000,000 volumes have gone out from the Atlanta office under Mr. Smith's skillful and unflagging efforts.

So outstanding was Mr. Smith's success in the effective distribution of missionary Scriptures that his fellow District Secretaries met in Augusta, Georgia in September 1953, that he might take three days to impart to them the

principles and methods of his Scripture-distribution program. The most significant and rewarding of Secretary Smith's principles was that he always worked through the churches, seeking to reach the unreached and persuade them to come into the church. His records reveal that, through the stimulus of his plan, many thousands were brought to Christ or returned to active work in church.

Before entering the Society's service he ministered to Methodist Churches in the North Georgia Conference and had been superintendent of the Gainesville (Ga.) District. In excellent health, he is now serving as assistant pastor of one of the large churches of Atlanta.

Mr. Smith was succeeded on September 1 by Rev. T. Newton Wise, also a Georgian and a Methodist. Mr. Wise is a graduate of the University of Georgia and the Candler School of Theology. He has served with distinction in five churches in Florida. He is warmly welcomed.

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 101 NOVEMBER · 1956 NUMBER 9

EDITORIAL

We Distribute the Bible in "Mission Field: U.S.A."

FROM its very beginning the American Bible Society has persistently pursued *one objective* here at home—to distribute the Scriptures without note or comment as widely as possible in the United States to all people, no matter who they are or where they live, no matter what their language or whether they are rich or poor. Since the Society was founded in 1816 its *one concern* in this country has been the multitudes of men, women and literate children in these United States who have never read for themselves in the Scriptures the life and teachings of Christ. It bears oft repeating that it is the *one work* of the Society to see that every such person has opportunity to possess the Bible in his own language, that he is persuaded to make this Book his very own.

During the hour spent in reading this issue of the *Record* another 1,028 volumes of the Scriptures will be supplied for the "Mission Field: U.S.A." by The American Bible Society. In fact, every hour of the day and night the Society continues this supply of Bibles, Testaments and Portions for Christian workers of America, the annual total having exceeded nine million volumes.

Where do all these books go? How is their distribution accomplished? Who are the people that receive these volumes of the printed Word?

In a recent year 1,490,965 volumes were supplied to approximately one thousand trained volunteer distributors who are at work in assigned areas throughout the country. An additional 2,902,363 volumes were given by the Society as outright grants to chaplains serving the Armed Forces, hospitals and prisons; to home missionaries, Indian leaders, migrant workers and many others. Churches, individuals and organizations were supplied 4,606,743 volumes at cost or below cost for their use primarily in outreach into their communities.

Sixteen Secretaries located in District and Division offices throughout the country work closely with all Christian leaders who are daily searching out opportunities for effective circulation of the Book. Ministers, missionaries and laymen are constantly encouraged to use their expert talents at finding the Bibleless people "within the sound of their own church bell" and to supply them with the Bible in whatever language they need.

Working under the supervision of the District and Division Secretaries is a corps of volunteer distributors. Their work has one goal—to interest people in possessing and reading the Scriptures. Where they find a home unable to purchase the Book but where it will be read, a gift is made by the District office. Other volunteer workers distribute the Scriptures to convalescent homes and hospitals, county and city jails.

For in a very real sense, every church, every pastor, every genuine Christian layman has a mission field in his neighborhood. It may be next door; it may be in the same block or township where the church stands; or it may be in the nearest city or in the scattered settlements outside the city. But it is near at hand, and each person can find the mission field which is close to him.

The Society shall continue to enlist the active interest and cooperation of every local church; indeed, of every active Christian worker, whether minister or layman. It is only with their cooperation that the Society can continue to say, "We distribute the Bible in 'Mission Field: U.S.A.'"

—RICHARD H. ELLINGSON



H. Armstrong Roberts

God Speaks Navajo

by Faye Edgerton

"IT'S JUST LIKE GOD SPEAKING TO ME," exclaimed a young man in Navajo as he looked up from a typewritten copy of the Navajo New Testament a few years ago. The son of a medicine man, he was denied the privilege of going to school and spent his youth herding his father's sheep. During World War II he contracted tuberculosis while working in the shipyards in San Francisco. Then, in a government sanatorium he and a fellow patient taught themselves to read their own language. Released from the sanatorium, he later became for a while the translation helper for the group of Wycliffe Bible Translators working among the Navajos. In the sanatorium he had begun to believe in "the missionaries' God," whom he knew only through what others told him. Then, at the translation desk he began not only to hear but to read for himself and to know in truth not just "the missionaries' God," but the great Holy One. To know the Word of this great Holy One became the passion of his life, and he spent most of his free time poring over the manuscripts, correcting the translators' errors in writing the difficult language of his people, and absorbing that life-giving Word.

The Navajos are the largest of all the Indian tribes in the United States. They need the Scripture in their own language, for about 70 percent of them still speak little or no English.

Translation work was begun about sixty years ago by Christian Reformed and Presbyterian missionaries, and in 1917 Portions of the Old and New Testament were published in one volume by the American Bible Society. A few years before that the Gospel of Mark had been published separately. Some Navajos learned to read these Portions, and they have been a blessing to a good many Christians. In 1944 Rev. and Mrs. Turner Blount and I, who had been missionaries with other boards on the reservation, joined Wycliffe Bible Translators and were able to give full time translation work. In 1946 Miss Faith Hill, and in 1950 Miss Anita Wencker, joined the group. At the same time the Nancy Gantt Lindbeck Memorial Fund established by her family and friends had been assigned to the printing of a Navajo New Testament. Distribution of GOD BIZAAD, "God's Word," the New



Testament in Navajo, was begun about September first.

Quite a few unschooled Navajos, mostly Christians, can already read their language; and now that the whole New Testament is available, they are coming in increasing numbers to the reading classes being held at various missions.

Come, now with us and attend Sunday school at Ramah, New Mexico. An adult class is studying First Peter. The teacher calls for someone to read the lesson for the day, and a young woman who speaks no English rises and reads the whole section without any help. The teacher says, "It is so clear in Navajo that it hardly seems necessary to talk about it, but there are some points we can no doubt discuss with profit." And so God is speaking in Navajo to Navajo hearts.

Idioms present one of the sternest of the translator's problems. An idiom is a word or phrase which vividly expresses a concept in one language but when translated literally into another language is scarcely understandable. The Navajo language presents many such idioms which make no sense in English. Here are a few, however, which are particularly effective in their literal Navajo translation:

The English word "understand" is translated by a Navajo word which means to lay a stick on an idea so as to measure it. So Paul says to Timothy in his second letter, Chapter 2, Verse 1, "What I say, consider it; and the One in charge (Lord) in all things to lay a stick on them will make you able."

In the Navajo "anxieties" are translated as things "which stick into you" as a fence post is stuck into the ground. So the Navajo Christian is exhorted in I Peter 5:7 in these words, "Those things which stick into you, all of them turn over to Him, one after another; for He, being much interested in you, cares for you."

Among Navajos there is, besides the drum, only one musical instrument—a kind of flute for which the native word is *dilni*. Revelation 18:22 therefore presented some problems. The translators called the pipers the musicians who whistled through the *dilni*, the trumpeters those who played the brass *dilni* and the harpers those who play on "the wood that sings."

The word "ivory," which appears only once in the New Testament—in that same eighteenth Chapter of Revelation, the twelfth verse—and which in the Greek is a word from whose root we get our word elephant, is translated in Navajo as "things that are made of the teeth of that which ropes with its nose."



Faye Edgerton checking the translation with Navajo Indians

Unto You a Saviour



Special Christmas cover of this Gospel of Luke is a soft blue with the shepherds and sheep in red and blue. The King James text is used.

IT WOULD be hard to find four words that better epitomize the wonderful story of Christmas than the four that head this page.

Advance requests for this beautiful 64-page Gospel indicate that it will be widely used by Sunday-school teachers for their pupils; youth groups and others who will distribute them to hospital patients; business men who will present them to their associates and employees; and pastors who will send them to their people.

Perhaps the widest use of the Christmas Gospel will be made by those who want to send their friends a Christmas greeting with a Christian message. Except for a star and the words "With warm Christian greetings," the back cover of the little book, which is white, has been left blank, affording space for the sender to sign his name or even write a short personal greeting.

This Christian Gospel is obtainable from all the Society's offices at the rate of \$2.50 per hundred, postpaid. For less than one hundred please send ten cents for postage. To expedite delivery, orders should be sent, together

with remittance, to any of the Society's five Depositories listed on page 142. Orders should be postmarked not later than Friday, November 30, to assure undelayed delivery. An order blank will be found on page 144.

The Japanese and the Bible

THIS STORY appeared in the *Bible Society Record* for February 1866: "We clip the following from the *New York Observer*. It is an additional evidence of the truth of Scripture: 'My Word shall not return unto me void':

"'At the weekly prayer meeting of the Park Street Church, Boston lately, Captain Bartlett, sailor-missionary, spoke of a young Japanese sitting by his side. He had gone to China, found a Chinese Bible—which he could read—and then ran away and worked his passage to this country to learn more of the true God and eternal life. Alpheus Hardy, Esq., in one of whose vessels he came, has kindly undertaken his education. That he promises to be worthy of this effort to make him useful is evident from the following prayer, which he wrote out in a good, clear hand:

"'O God! if thou have got eyes, please look upon me.

"'O God! if thou have got ears, please hear for me.

"'I wish heartily to read Bible, and I wish to be civilized with Bible.

Joseph Nei Sima.'

"Is not this 'feeling after God'? May not this man be of those who should 'come from the East and the West?'"

While this story in itself may seem of but slight interest, it was a truly thrilling experience to stumble upon it after ninety years. In retrospect it is possible to relate how this same young Japanese studied at Amherst College and Andover Theological Seminary. On his return to Japan he was instrumental in the establishment of Doshisha University in the ancient capital city of Kyoto. Today Doshisha stands as a living memorial to Joseph Nei Sima (or Nijima, as his name is now spelled), and he is remembered with love and respect as one of the great Christian leaders of nineteenth-century Japan, really "worthy of this effort to make him useful."

Bibles from a Haystack

By Ellie Bundt



IT WAS a rainy summer afternoon near Williams College in Williamstown, Massachusetts. In the lee of a haystack, sheltered from the driving rain, five young men were absorbed in heated debate. They were serious-

minded seminary students from Williams College who had already decided to dedicate their lives to God's work but were not quite sure how.

Samuel J. Mills, ordinarily a quiet, retiring student, led the group. When he was moved, he spoke with fervor and eloquence. This was one of those occasions. Mills sensed the critical need for the message of the Bible to be brought to the people all over the world; and the group agreed with him. Then and there they all decided to devote their lives to the cause of foreign missions.

It was a far-sighted proposition, for those were not the days of speeding locomotives and airplanes. The year was 1806, and locomotion depended upon horses and buggies. People were unfamiliar with the problems of others far away—even those of their own neighbors. But of the group clustered at the haystack, one of them was aware of these problems.

Samuel Mills, the son of a clergyman, was instilled with a deep missionary desire to spread the comfort of God's Word. His imagination and his energy were boundless, and, as history supports, there was a need for his ideas and his efforts.

In 1812 and again in 1814 Mills learned more about the need for Bibles in America when he undertook missionary journeys through the southern and western parts of the undeveloped United States. He crossed mountains, forded rivers and rode horseback across the wilderness. He befriended Indians and settlers, heathen and pious people hungry for the Word of God. Here he ascertained the need for Bibles, and he tried to establish societies for their distribution. He was appalled by the lack of ministers and the scarcity of Bibles. When he returned home he directed the people's attention to the West. His reports were the incentive for a dozen missionaries to go west. Five or six Bible Societies were established in different states, and thousands of Bibles were sent from the Atlantic Societies to the western people.

But this was only part of Mills' accomplishment. A greater plan was forming on his mind and demanded action.

In an excerpt from a letter to his sister in November 1813, he wrote:

“We have Bible Societies in almost all the States; but as yet we have no head. Our efforts are all scattering. We are not able to bring any part of the resources of our several Societies to one point without great labor. Now, if we want to obtain four or five thousand copies of the Scriptures to distribute to some portion of our destitute country, we have to go or send from Maine to Georgia and wait until we hear from the directing committees of the several Societies before we can make our report or ascertain our ability. Some months, perhaps a year, must elapse, and perhaps the most favorable opportunity for distributing the Bibles will have passed away.

Why cannot we have a United States Bible Society?
 . . . ”

The separate state Bible Societies needed to cooperate if time, effort, and money were not going to be wasted.

“Why cannot we have an American Bible Society?” he asked the citizens. Some people were interested, but not to the point of action. Others showed no interest, but Mills was not a man to give up. He was determined to persuade the people. He wrote letters and articles. He made speeches and gave sermons.

"Why cannot we have an American Bible Society?" he asked the leaders of the state Bible Societies. Finally, in 1815 Elias Boudinot, President of the New Jersey Bible Society and former President of the Continental Congress, became convinced of the value of Mills' words. Realizing that there was a need for a parent Bible Society, he invited seventy representatives of the local Societies to meet in May in New York. There they agreed to establish a general Bible institution for the circulation of the Scriptures. They prepared and adopted a Constitution and elected managers of the Society—immediately issuing an address to the people of the United States to invite their cooperation in the cause. Mills was present, quietly happy that a dream he had so long envisioned was coming true before his eyes.

Shortly after the memorable convention Mills sailed to Africa on a mission to make inquiries regarding the establishment of a free colony of Negro people on the west coast of that continent. He completed his project and started back early in the summer of 1818. He never reached his country, however. His health was weak and, after suffering several days,

(Continued on page 143)



The Bible Deserves Our Time

Believing the Bible is no substitute for reading it.

"I don't seem to find enough time to read the Bible every day." Ever hear that said?

WELL, we find time for everything else that we feel important. Reading the Bible is important enough to deserve a portion of our time each day. The rewards of Bible reading are different from those of any other book and well worth the relatively little time one gives to it, but the time given should be given earnestly.

He who would come to the Scriptures should be told that Bible reading is a hard discipline, that it does not always reveal its message quickly, that it requires effort and a frank and complete openness to the guidance of the Spirit. What else that is truly rewarding in life is ever come by easily?

To love the Bible much we need to know it well.

A closed Bible is powerless to save. It has no voice of its own. Hands must be given to hold it and feet for it to travel. The Christian believes that if you read the Bible with sincerity, sooner or later you will come into touch with Jesus Christ. You will meet Him. He will become a daily companion.

A miner who was very much interested in the Bible Society said, speaking to a fellow miner, "Would you like to hear more about the wonderful work of the Bible Society in giving the Bible to people in their own languages? I'm a translator."

"You a translator?" came the reply. "Do you know Greek and Hebrew?"

"No. What I do is try to translate New Testament teaching in terms of my daily life."

Believing the Bible is no substitute for reading it. Reading it thoughtfully, expectantly and persistently until one lives it is the more rewarding practice within the reach of mankind.

—JAMES V. CLAYPOOL

THE WHITE HOUSE, WASHINGTON

August 21, 1956

TO THE AMERICAN BIBLE SOCIETY:

The Bible is endorsed by the ages. Our civilization is built upon its words.

In no other book is there such a collection of inspired wisdom, reality, and hope. It describes the condition of man and the promise of man with such power that, through many eras and generations, it has made the mighty humble and has strengthened the weak.

We are grateful to your great voluntary society for distributing the Bible over the past one hundred forty years, without comment or interpretation, throughout the breadth of our land and across the seven seas. You have written The Word upon the doorposts of the world.

I am glad to receive again your list of suggested passages to read from my Bible from Thanksgiving to Christmas.

Dwight D. Eisenhower

THE BIBLE SPEAKS TODAY

NOVEMBER

22 Thanksgiving	Deuteronomy	5:1-21
23	Psalms	19:1-14
24	Psalms	27:1-14
25 Sunday	Psalms	46:1-11
26	Psalms	103:1-22
27	Psalms	121:1-8 130:1-8
28	Psalms	145:1-21
29	Proverbs	3:1-20
30	Isaiah	40:1-11, 28-31

DECEMBER

1	Isaiah	55:1-13
2 Advent	Luke	6:20-49
3	John	1:1-28
4	John	1:29-51
5	John	3:1-36
6	John	4:1-38
7	John	15:1-27
8	John	17:1-26
9 Universal		
Bible Sunday	Luke	8:1-21
10	Acts	17:16-34
11	Romans	8:1-39
12	Romans	12:1-21
13	1 Corinthians	13:1-13
14	Philippians	4:1-23
15	Hebrews	11:1-40
16 Sunday	Luke	10:23-42
17	Luke	11:1-17
18	Luke	12:22-34
19	Luke	15:1-10
20	Luke	15:11-32
21	Luke	1:1-23
22	Luke	1:24-38
23 Sunday	Luke	1:39-56
24	Luke	1:57-80
25 Christmas	Luke	2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26	Luke	2:21-40
27	Luke	2:41-52
28	Luke	3:1-23
29	Luke	4:1-15
30 Sunday	Luke	4:16-44
31	Psalms	90:1-17

Will you make Bible reading a daily practice? Ask your minister for lists, write your church headquarters or request our "Daily Bible Readings—1957" (U-139) from the

AMERICAN BIBLE SOCIETY

(Dept. U)

450 Park Avenue, New York 22, N.Y.

How the Bible Comes

BY RICHARD

THERE is much misunderstanding about the way the American Bible Society seeks to bring the Scriptures persuasively to every person in America. Many people picture a large staff, paid by the Society, covering each area on a systematic basis. This would be a much easier way to accomplish the task, if it were financially possible, than the methods actually used. The Rocky Mountain District, covering approximately one third of the area of the United States, and serving the nine states of the Rocky Mountain region, has three full-time employees. Two of these are office secretaries and the third is the District Secretary, whose task it is to find ways and means of reaching the unreached people of this vast area. It is a difficult task, since the District Secretary must depend on interested pastors, concerned laymen, retired missionaries and those already employed in the field to add Scripture distribution to their programs. The search for such people is a continuous one; and all the Secretary can offer them is the equivalent of a discount on the Scriptures they sell, to help pay their expenses and to provide the gifts of Scriptures needed to fulfill the sincere requests of those who cannot pay.

Let us look a little more closely at those who are doing this consecrated work. First, there are the chaplains of prisons, industrial schools, hospitals and the like. For the most part they receive their Scriptures as an outright gift. They are using them in their personal work with the people whom they serve and who cannot pay for their copies. Typical of the use and appreciation by these workers is this expression from Chaplain S. B. Hannah of the Arizona State Prison:

This is to thank you for your most gracious help in granting us the Bibles and Gospels of St. John. Appreciation has been expressed constantly to both myself and my secretary by the men in our various Bible Study Groups. You have surely been very instrumental in helping many men to know Him better.

It should be remembered that this institutional work does not include military chaplains, whose requests for Scriptures are always filled from headquarters in New York.

The next group who distribute the Bible in this third of America are the leaders of state denominational organizations. Sometimes they are called Sunday-school missionaries, sometimes mission superintendents, sometimes secretaries of evan-



Across this vast region dedicated Bible workers seek out the migrants

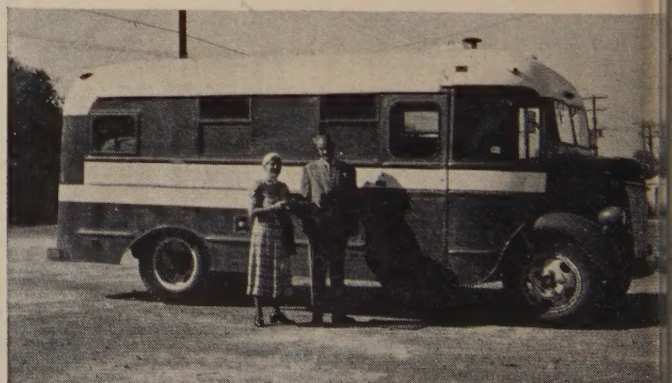
gelism. The program of the Baptists in New Mexico is one of the best examples. Each summer students from their schools are enlisted to spread out across the State to reach the people of the sparse-settled areas. The Society equips each with a kit of Bibles, Testaments and Portions for his work. In a recent letter the secretary of this program wrote:

These Gospels and New Testaments get into many unchristian homes where a Christian worker would not be welcome. Certainly they will bear much good fruit now and through the years to come.

No longer are there large areas beyond the reach of a church or mission. The Churches of America have con-



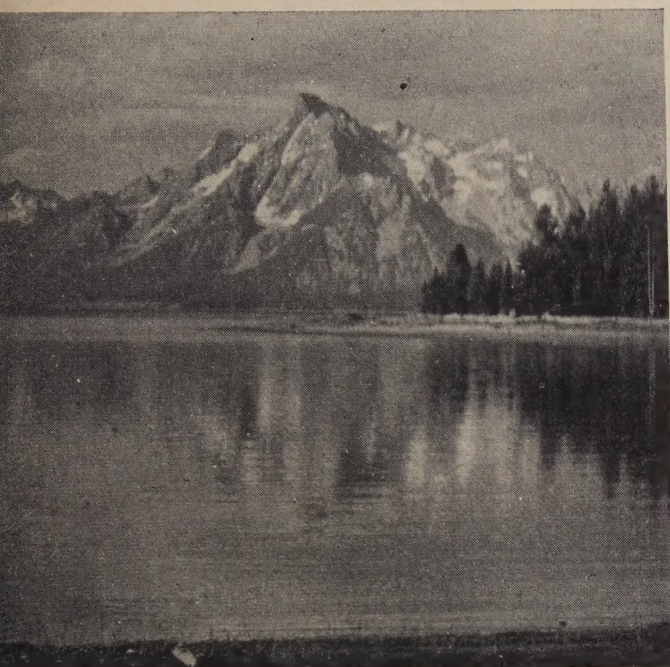
Mexicans receiving Gospels



The Palms carry Scriptures in their bus to migrants and others

One Third of America

WEST



Monkmeyer

uranium and oil fields and any others living beyond the reach of a church

stantly moved into new areas, so that they are now within reach of most of the people. The pastors of these churches and the missionaries are besought by the American Bible Society to do more than preach; they are also asked to take the Bible into the homes of their communities. Many do this, and it would be easy to name some of the outstanding ones; but it is perhaps rather better to point out the failures. For some reason it is difficult for many of our present-day leaders to realize that, if they do not carry the Bible persuasively to the people within the sound of their church bell, no one else will. Every parish or mission area that does not maintain this concern is like the sections of the old-time churches that were lighted by the worshipers' candles and were therefore darkened by their absence. Although there are so many working loyally at the task,

there are the dark areas; and it is the duty of a Bible Society Secretary to point out and seek to man the unlighted areas in this vast region.

There are many people, however, beyond the reach of the church. These are the people who follow the trails of migrant work; those who swarm into new areas, such as recently opened uranium and oil fields; and those who live in the isolated mountain areas and the Indian reservations. To these someone must be sent.

The Society reaches the migrants through many sources. Scriptures are provided to the "Harvester" program of the National Council of Churches, to workers of the National Association of Evangelicals and to other denominational and independent workers. In addition, there are two consecrated workers who give much of their time ministering to the migrants and offering them Scriptures: Rev. Oscar L. Smith of Tucson and Rev. George D. Palm, who with his wife travels the migrant area in a "converted" bus. They provide Scriptures to those they find doing Gospel work in the camps, and they touch the people themselves when they find no workers among them.

Mr. Palm covers other groups beside the migrants. He is shown on the cover of this issue talking to a mother whose husband is working in the uranium area of eastern Utah. He called from trailer to trailer in most of this booming area over a period of six months. Soon, when the Navajo New Testament is completed, he will carry it into the Navajo reservation, to the missions and elsewhere as far as he can go.

"Uncle" Paul Eiselstein, a missionary for the American Sunday School Union, represents the Society as he organizes Sunday schools and vacation schools in the smaller communities of the Rocky Mountains west of Denver. We hope later to have a complete story on his work in the *Record*. It should be said here, however, that Uncle Paul gets Bibles to boys and girls of the mountain areas that would be reached in no other way. His distribution this year will exceed over a thousand Bibles.

Space does not permit further detailing of the methods.

The reaching of these scattered people presents a problem that is solved only by coordinating many different methods. Uncle Sam carries mail to everyone, so the Scriptures reach many ranch homes by mail — mail which is sent at far less expense than making a personal call.

These are the principal ways that the Bible comes to a third of America.



A daily vacation Bible school in mining area of Central Colorado



Oscar Smith distributing Gospels

These are

The Bible Lands



Religious News Service

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for so it is written by the prophet:

'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.' "

(Matthew 2-1-6)

THERE is no spot in Palestine where the visitor feels nearer to Jesus than in the little city where He was born. Because it is a small town that has not suffered the sieges of war and the consequent destruction, one is surer that he is walking the same streets where Mary and Joseph, the shepherds and the Wise Men walked. It is the City of David, precious to the people of the Old Testament and full of meaning to the prophet Micah, whom Matthew quotes in the last two verses above.

Authentic pictures like this lend meaning to the pages of the Illustrated New Testament, published by the American Bible Society. There are nearly 600 photographs, many taken especially for this book, to accompany the text and lend enlightenment and reality to New Testament scenes.



The Illustrated New Testament, a wonderful Christmas present, is available at \$2 postpaid and can be obtained by using the order form found on the back page.

Bible Radio Flourishes in Liberia

BY LOREN NUSSBAUM

SEVERAL centuries ago the printing press made it possible to increase immeasurably the distribution of the Bible in Europe. Now, modern invention again steps in to provide new media for sharing widely the age-old message of Life.

In Liberia, for instance, a daily radio program over station ELWA is responsible for an unprecedented interest in regular Bible reading there. Every weekday at 6:27 a.m. hundreds and possibly thousands of Liberians open their Bibles. They all turn to the same passage and, at the cue from the program, they read in unison for 15 minutes—many reading aloud—following the Talking Book records supplied by the American Bible Society.

Station ELWA is located near Monrovia and is operated by the Sudan Interior Mission, a non-denominational missionary society working in several African countries. It began broadcasting about two years ago. In 1954, arrangements were made with the Liberian Agency of the American Bible Society for the 15-minute program of uninterrupted Bible reading without note or comment. A set of Talking Book records comprising the entire Bible was loaned to ELWA. Playing one side of a record each morning, it has taken a few days more than a year to go through the entire Bible.

One result of these English-language broadcasts is an increasing demand for such offerings in other tongues. Recordings have been requested in French and Arabic and are being prepared by the Agency in various Liberian languages. This involves infinite patience and effort in discovering and coaching readers and assisting them at ELWA. The use of the tape recorder, however, has expedited the work.

But how many Africans have radio sets? Studies show that in urban areas the radio is now a common household article, while in rural communities prominent citizens



Liberia is now the only country in tropical Africa where a free Christian radio station can be maintained

have sets that are heard by all their neighbors. With the new transistor, even rural Africans can now own inexpensive sets which give service for several months on only two or three ordinary flashlight batteries.

The real problem is not so much the scarcity of radios as it is the crying need for adequate program material, and qualified readers in the many African languages.

(Continued on page 143)

NOVEMBER 1956

Stories in Pictures . . .



READING THE FIRST KUSKOKWIM NEW TESTAMENT: August Alexie, a Kuskokwim Eskimo, recently visited the Bible House with Rev. Ferdinand Drebert, translator of the Testament.



SEMINARIANS AT THE BIBLE HOUSE. These recipients of the National Methodist Scholarship, two from each Methodist Seminary, visited the Bible House where Dr. Eric M. North showed them the recently revised Tshwa Bible to be used in African Methodist missions.



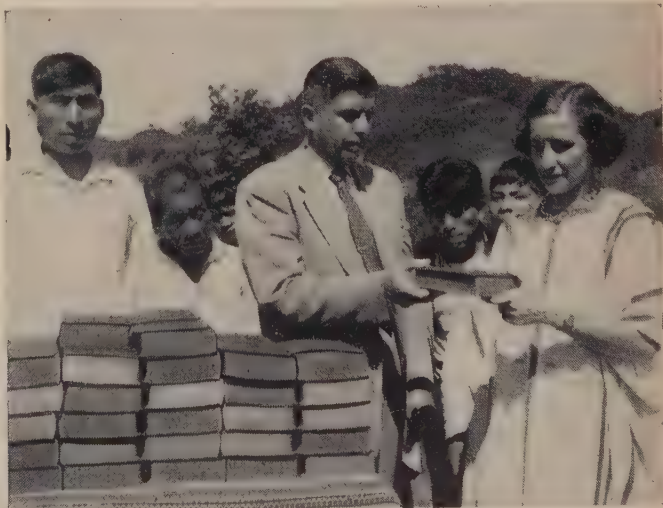
MAIL BAGS TAGGED FOR MINISTERS: These bags contain 183,237 packets on the way to the ministers of America to help them in the celebration of Universal Bible Sunday and Worldwide Bible Reading during November and December.



SETTING TYPE FOR THE KOREAN BIBLE: This book is set in the new Hankul alphabet, which has twenty-four characters. Earlier Korean used hundreds of Chinese characters.



A VOLUNTEER COLPORTEUR IN FORMOSA: The Bible is growing in popularity among the Free Chinese. Outside Communist China Christian workers freely give their time to offer the Scriptures both in the cities and outlying districts.



DISTRIBUTING THE NEW TZELTAL NEW TESTAMENT: Secretary Francisco E. Estrella of the Mexico Agency presenting one of the first copies of the New Testament to Marianna Slocum, the translator. The presentation took place in Corralito, Chiapas.

a page for children

This is a story of how the Bible was brought to some of our Central American friends. In Guatemala, Central America, the people speak the CONOB language, and this is what the language looks like.

John 3:16 is:

16 Yujtol axca wal ti max yun camc'ul-nen Dios yulyibank'inal tol max yak' jun c'otan is C'ajol pitsc'onebil, yet watx' masanil mactxel chi aon oc cham yin is c'ul, c'am chi c'ayilok, palta ay is k'inal tol ay c'al yin tojbalk'inal.



The people of Guatemala wanted very much to read the Bible, but they couldn't, because it was not written in their own language. The American Bible Society knew how much these people wanted to read God's Word.

There are people who are called translators; they are familiar with foreign languages and know how to take words from our language and convert them into foreign words.



These translators were called upon to put God's Word into the CONOB language.



Soon thereafter, the translators had finished the task of putting the New Testament into the CONOB language and their writings were sent by the Bible Society to a printing house to be set in type and printed. The pages were then assembled into little books.

When all the little books were completed, they were packed into boxes for shipment. Many of these boxes of books were loaded upon a boat, and off they sailed to Guatemala.



In Guatemala there were men waiting to take the boxes of books to the people. These men placed the boxes of books in large baskets, which they strapped upon their backs and so completed the task of delivering the precious Word of God to the waiting people of Guatemala. The American Bible Society is very happy it can do this work, because we grownups and children like yourself want to help everyone to be able to read and live by God's Word.

By Lines on the Bible

OUR READERS have by now no doubt learned that the Russian Orthodox Church has published the Bible in Russia in 1956. This is the first production of the Bible in Russia in thirty years. Metropolitan Nicolai on his recent visit to the United States presented a copy to the American Bible Society. It is a large, well-printed, handsomely bound volume apparently designed chiefly as a lectern Bible. It is reported that fifty copies have been imported by a bookstore in the United States.

An article in the *Journal of the Moscow Patriarchate* (translated by permission in *The Bible Translator*) Professor A. Osipoff in the Leningrad Theological Academy refers to the history of the Russian Bible. He traces the ancestry of the Russian Bible from the days when Cyril and Methodius, "men of saintly character and cast in the apostolic mould," toward the end of the ninth century designed the Cyrillic alphabet and made the first translation of the Bible into the Slavonic language, from which Modern Russian has descended. Many manuscripts of the eleventh to fourteenth centuries have been preserved, and many revisions made through the years. The new Bible is the first one printed under the auspices of the Russian Orthodox Church in the new orthography. The American Bible Society printed a large edition of the Russian Bible in this new orthography in 1947. It is not acceptable, however, to the Orthodox Church, as it does not contain the books of the Apocrypha.

"LADDY" MAC KILLOP, a ten-year-old boy who hopes to become a minister some day because "they don't make much money but they do an awful lot of good" has recovered his most cherished possession—his Bible—because he had a hunch. We are indebted to reader Laura M. Drown of South Lancaster, Mass., for the story.

It had been feared that "Laddy's" Bible was consumed in the flames that destroyed the McKillop family's apartment. He cherished the Bible because it had been given to him as a Christmas present by the pastor of his church. Days after the fire the boy developed the conviction that his Bible had been spared from the flames. Largely to humor him, the boy's father drove him to their former home. Among the charred timbers and other debris in the boy's burned-out room they found the Bible reposing under a collapsed chair, its contents and binding unharmed by fire or water. Despite the disaster "Laddy" is now just about the happiest boy in town.

A RECENT reorganization of the Federation of Swiss Bible Societies has resulted in the establishment of the Swiss Bible Society. The new Society will be able to make the churches and their members more conscious of the importance of Bible Society work, especially in meeting the needs in other lands. Before the organization only one

member of the Federation did work outside of Switzerland. The Société Evangélique de Genève had financed colportage in France for 120 years. Both the French and the German-speaking sections of Switzerland are cooperating closely in the new national Society, and it is confidently expected that the missionary vision of the Geneva Society will, in permeating the work of the joint program, help the new Society to accomplish a fruitful service.

FOR THE second time in its history, the United States has pictured the Bible on a postage stamp.

The Bible is part of the design of a special commemorative stamp honoring American labor issued on Labor Day, Monday, September 3, at Camden, New Jersey.

The design for the stamp was taken from a mural in the new AFL-CIO headquarters building in Washington, D.C. The giant mosaic mural, fifty-one feet high and seventeen feet wide, is by artist Lumen M. Winter and depicts a worker with pick, hammer and hoe over his shoulder, with an arm about his wife. She is seated and is reading to their young son from what the artist describes as "The Book of Life."

A spokesman for George Meany, president of the AFL-CIO, said: "To us the 'Book of Life' can mean nothing other than the Bible. We take it to be a Bible, and I think anyone who looks at the mural would see it as a symbol that the Bible is the one sure and certain guide we have in life." The stamp carries the slogan "Labor is Life" by Thomas Carlyle, as does the mural, and will also bear the inscription "Labor Day."

According to Franklin M. Bruns, curator of the official United States government collection of postage stamps at the Smithsonian Institution, the only previous American stamp to picture the Bible was the commemorative one issued in 1939 to mark the 150th anniversary of George Washington's inauguration as first President on April 30, 1789. Washington is pictured with his hand on the Bible, taking the oath of office.

A CURRENT news item has called attention to one of the earlier and most successful Bibles ever translated by modern missionaries into a primitive tongue. From Entebbe, the seat of British administration in Uganda, East Africa, comes word that there has recently been loaned to the museum there a copy of the "biscuit tin" Bible. This was the nickname given to the first editions of the Bible in the Luganda language, spoken by the people of Uganda. It was so called because it is about three inches broad and with the same thickness, and fitted snugly into one of the two-pound biscuit tins then plentiful in Uganda and was thus protected against white ants and mildew. The book was loaned to the museum by the present chief of the Buganda tribe, Mutesa II. It originally belonged to Kabaka (chief) Mwanga, to whom it was given at the time it first appeared in 1897.

ANNOUNCEMENTS

Bible Society Record

Published Continuously Since 1818
A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES
Address correspondence to the
Managing Editor
450 Park Avenue
New York 22, N. Y.



Vol. 101 NOVEMBER 1956 No. 9

August Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, August 2, 1956, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Rev. Dr. Alvin A. Ahern.

The death of Stetson Baker, a member of the Board of Managers, was reported, and the following Memorial Minute was adopted by a rising vote:

By the death of Stetson Baker of Short Hills, New Jersey, on July 20, 1956, the Society lost a faithful friend. He had been a member of the Board of Managers for over twenty-one years, since March 7, 1935. During this whole period, he served on the Publication Committee and was Chairman of the Committee from 1940 to 1955.

His father, Herbert S. Baker, served on the Board of Managers before him from 1926 until his death in 1934. Their help to the Society, running through two generations, was most important because the firm of The Baker and Taylor Company had wide experience in retailing and selling commercial books. In their inventory, they handled about 50,000 different items. Stetson Baker personally invited the officers and members of the Publication Committee to visit The Baker and Taylor Company's new plant on North Broad Street, Hillside, New Jersey, and he himself was interested in and inspected our new depository in the Bronx.

Both Stetson Baker and his father, Herbert S. Baker, knew the importance of printed books in our American way of life. Although in their business life they sold many thousands of other books, for them there was only one indispensable book, that was *The Book, God's Holy Word, the Bible*.

The Society extends its deepest sympathy to his widow, Unadilla Mead Baker, his daughter, Anne Stetson Baker, and his son, Stetson Mead Baker, who survive him.

The Board of Managers and the Publication Committee have lost a valuable member that it will be difficult to replace.

The appointment of Reverend William Austin as Secretary of the Chile Agency was reported.

The completion of the new Kogotai Bible in Japanese Braille in 32 volumes was reported, a first copy of the Gospel of Matthew in this edition being presented.

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September Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, September 6, 1956, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. John Binns.

The Board learned with deep regret of the death of the Reverend James P. Gillespie, and the following Memorial Minute was adopted by a rising vote:

In the death of the Reverend James Packard Gillespie, D.D. at Greenfield, Massachusetts, on August 2, 1956, the Society lost one of the most devoted and loyal members of the Board of Managers. Dr. Gillespie was elected a member of the Board on June 5, 1941, and served for over fifteen years on the Committee on National Distribution and for nearly fourteen years on the Committee of General Reference. His record of attendance at the meetings of the Board and these Committees was exceptionally high. He was deeply concerned in the spiritual life of the needy and in an ever wider distribution of the Scriptures.

A resident of White Plains, he was a member and a leader in the Westchester County Bible Society for twenty-five years and had been president since 1950. The Westchester County Bible Society supplies the Scriptures where needed within the county and cooperates with the American Bible Society in the support of the cause as a whole.

Dr. Gillespie was a graduate of Columbia College and of Union Theological Seminary and had been awarded the degree of Doctor of Divinity by the Polytechnic Institute of Puerto Rico. He was a minister of the Presbyterian Church in the U.S.A.

DAILY BIBLE READINGS

1956			NOVEMBER			1956		
Day	Book	Chapter	Day	Book	Chapter	Day	Book	Chapter
1	Revelation	21:1-27	17	Amos	8:1-14	1	Isaiah	55:1-13
2	Revelation	22:1-21	18	Job	32:1-22	2	Luke	6:20-49
3	Proverbs	4:1-27	19	Job	35:1-16	3	John	1:1-28
4	Proverbs	6:1-35	20	Job	36:1-33	4	John	1:29-51
5	Matthew	5:1-26	21	Job	37:1-24	5	John	3:1-36
6	Matthew	5:27-48	22	Deuteronomy	5:1-21	6	John	4:1-38
7	Matthew	6:1-34	23	Psalms	19:1-14	7	John	15:1-27
8	Matthew	7:1-29	24	Psalms	27:1-14	8	John	17:1-26
9	Jeremiah	17:1-17	25	Psalms	46:1-11	9	Luke	11:1-13
10	Isaiah	1:1-31	26	Psalms	103:1-22	10	Acts	17:16-34
11	Isaiah	2:1-11	27	Psalms	121:1-8	11	Romans	8:1-39
12	Jeremiah	24:1-10	28	Psalms	145:1-21	12	Romans	12:1-21
13	Jeremiah	31:15-40	29	Proverbs	3:1-20	13	1 Corinthians	13:1-13
14	Ezekiel	2:1-10	30	Isaiah	40:1-11	14	Philippians	4:1-23
15	Ezekiel	18:19-32			28-31	15	Hebrews	11:1-40
16	Amos	5:1-24						

A list of Daily Readings for the entire year may be obtained by writing to the Publicity Department, 450 Park Avenue, New York 22.

The Board of Managers extends to Mrs. Gillespie and their children heartfelt sympathy and records this Minute with warm appreciation of Dr. Gillespie's wide Christian service.

The Board accepted with regret the resignation of Rev. Dr. James V. Claypool as Secretary for Promotion of Bible Use.

A first edition copy of the Illustrated New Testament in German was presented.

First edition copies of the New Testament in Kuskokwim Eskimo, in Navajo and in Tzeltal were also presented to the Board.

Copies of the 1956 Braille Bookmarks which are now ready for distribution to the Blind were presented.

Advisory Council

The Advisory Council of the American Bible Society will meet this year on Tuesday and Wednesday, November 27th and 28th, at the Bible House, New York City.

The Advisory Council consists of official representatives of some 50 denominations which support the Society. The Society serves the missionaries of all home and foreign mission boards, whether denominational, interdenominational or independent. The Society's single mission is "to encourage the wider circulation of the Holy Scriptures without note or comment."

Bibles from a Haystack

(Continued from page 134)

he died quietly aboard ship on June 16, 1818, at the age of 35. The sea was his tomb; and although many of his goals had not yet been accomplished, he had led a generous, benevolent life, doing good wherever he went. Mills had a conviction that men attach too much importance to the principles on which they differ and not enough to those on which they agree. Mills found pious men in all denominations. He befriended them, teaching Christianity and exemplifying Christian living. He was mourned at his early death and, as the Reverend Gardiner Spring so aptly wrote in *Memoirs of Rev. Samuel Mills*, "It is the economy of a wise Providence . . . not to accomplish too much by the agency of any one man."

But Samuel Mills is not forgotten. From that rainy day at the haystack came the decision to dedicate his life to a cause. From his subsequent action came the organization of the American Bible Society and Bible distribution to nations. The Churches of America are instilling a growing awareness of the new "World Church" to which Christians of all nations are committed and joined. Surely, Samuel Mills would be pleased at the world-encompassing effects of a meeting he held by a haystack one rainy day in 1806.

Liberian Radio

(Continued from page 138)

As one of the founders of Station ELWA explains, the Bible is singularly adapted to West African psychology. The West African enjoys listening to speech; loves a parable, a story, wise sayings and statements that develop phenomena familiar to his experience. New ways of expressing old ideas, and vice versa; onomatopoeia, repetitions with variations, figures of speech; all these comprise his own daily conversation. This is what he strives to develop as his own special skill. In these things the Bible is rich. It might have been written by an inspired West African, so appropriate is it to his thought pattern.

Liberia is now the only place in tropical Africa where a free Christian radio station can be maintained. Liberia follows the American pattern of private stations, in contrast to colonial countries that use the European system of government ownership and control.

Station ELWA has asked the Bible Society for recordings in French and Arabic for the many Africans who are now using these languages in addition to their own.

The future for the spread of the Gospel on the airwaves is bright in Liberia and adjacent areas and the Bible already has a commanding place in the expanding program.

Dr. Claypool Returns to the Pastorate

IT is with sincere regret that the *Record* announces the resignation of Dr. James V. Claypool, which took effect on October 1, 1956. Few names are better known in the great national Bible Society family than Dr. Claypool's, for during his ten years of service he had directed the Society's Department of Use of the Bible. It was he who each year wrote every Protestant pastor and chaplain in the country, inviting participation in the observance of Worldwide Bible Reading and Universal Bible Sunday. Out of this intensive month-long observance has grown a year-round practice of Bible use which has been stimulated not only by daily Bible Readings for the whole year, but many helpful leaflets prepared by Dr. Claypool to direct and encourage the use of the Bible. Few men in the United States have done more than James V. Claypool to popularize the use of the Bible by people both inside and outside of the churches. Under his direction the program has developed new features and been extended in several new aspects.

Dr. Claypool also directed the Society's cooperation with the hundreds of theological seminaries of the country, introducing the students to the Society's



program while they were still preparing for their ministry. He was in constant demand as a speaker in churches and before civic organizations.

Besides his notable work as a chaplain in the Navy, from which the Society called him in 1946, Dr. Claypool had been a pastor in Methodist churches in Providence and Newport, R.I., and from 1938 to 1941 was District Superintendent of the Providence District of the Methodist Church.

It is the lure of this more intimate service of the pastorate which he gave

both as a chaplain and a church minister that has called him to his new work. On Oct. 1 he began his pastorate of the Trinity Methodist Church of New Bedford, Massachusetts.

Dr. Claypool is a graduate of De Pauw University, which also honored him with a Doctorate of Divinity in 1939. Besides degrees from Brown and Boston Universities, he was also given the degree of Doctor of Sacred Theology by Temple University in 1932.

The great host of pastors and Bible readers, we are sure, join with Dr. Claypool's colleagues in the Bible Society official family in wishing him joy and satisfaction in the beloved work to which he has returned.

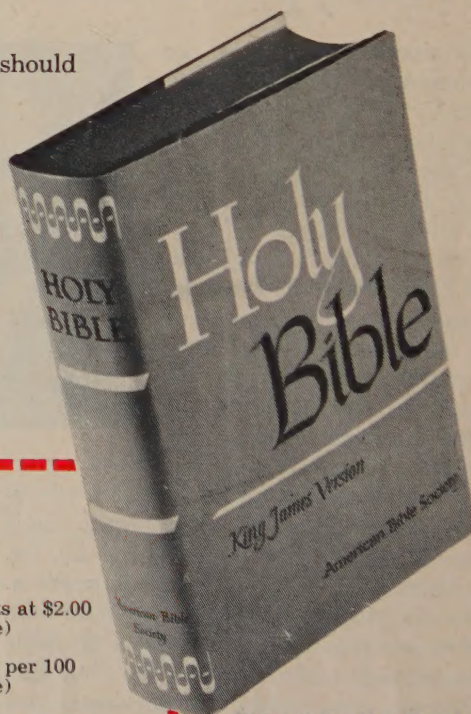
Give Bibles this Christmas to those who have not



You can make Christmas an unalloyed joy and a real missionary opportunity by giving the Bible to all on your Christmas list who may not have one—your newsboy, postman, delivery boy, caretaker, sitter.

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(See page 133 in this issue) |
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